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ABSTRACT

This paper examines history as a general education requirement in postsecondary institutions. General education tries to present a basic core of knowledge which is fundamental to all educated men and women. Research regarding goals for required general education and history reveals that a statement of goals is almost always couched in value terms. That general education is a component of formal education and must reflect the goals of formal education is an accepted truism. History as a part of general education must reflect the goals of general education, although much debate surrounds the issue of which goals ought to be promoted by a general education. History as a required course is justifiable primarily to the extent that it contributes to the goals of general education. Goal formation is confused by the lack of a clearly conceptualized statement of what it means to be educated in our social setting. Without a clear conception of the "educated person," educators are cast adrift, finding it difficult, if not impossible, to justify required general education history courses. (Author/RM)

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DEVELOPMENT OF A RATIONALE AND JUSTIFICATION FOR THE SPECIFICATION OF GENERAL EDUCATION GOALS WITHIN HISTORY CURRICULA

Veula J. Rhodes

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Development of a Rationale and Justification for the Specification of General Education Goals Within History Curricula

Veula J. Rhodes *

General education is alive and frought with conflict and confrontation. There are fundamental differences regarding the goals, the appropriate content, and the instructional methods. This situation prcvides difficult problems for classroom instructors and for scholars concerned with general education. These conflicts lead some educators to think of general education in one way and behave in another. Educators are obliged to take time out to conceptualize the goals, content, and methods of education carefully, critically, and as precisely as possible, taking warning against mindless adherence to a dogma that has relevance only in a restricted domain of education (Broudy, 1977, p. 106).

General education is the term used to characterize that body of experience common to all educated men and women (President's Commission on Higher Education, 1947, p. 49). As a reaction against overspecialization, general education seeks a balance between the pursuit of special interests and the attainment of the broader cultivation of the liberally educated person (McConnell, 1952, p. 2). In identifying the components of general education, McGrath (1946, pp. 3 - 8) stated that "general education is not concerned with the esoteric and highly specialized knowledge of the scholar," rather, it has as a salient feature a revolt against specialization and vocationalism. General education tries to present "a basic core of knowledge" which is fundamental to all educated men and women (Mayhew, 1960, pp. 7 - 8).

We come of an age that demands a great deal from educators. Our generation is unique in human history in that we can no longer assume that each generation will live substantially the same as the preceding generation. Required courses in general education are of instrumental value only if the end of such instruction in general education programs is some conception of the "educated person." But because the end is vague and dimly articulated, it is difficult to define the instrumental instruction which is supposed to lead to that end. An example of one conception of the "educated person" would be reflected by Roman Catholic education before Vatican II. The conception of a good Catholic boy or girl was relatively clear. Catholics knew what they stood for -- the ethos and world view of Roman Catholicism was defined and distinctive. In parochial schools, educators also had a vision -- an end state -- to guide their instructional endeavor. The same case could be made today within Christian Evangelical schools or schools in Maoist China.

In our time, public educational institutions, especially those of higher education, have no clear vision of the "educated person" with which to guide instruction, to evaluate its outcome or to justify one instructional style or content over its competitors. It becomes more difficult to justify what one is doing as a scholar-teacher offering required general education courses, unless a vision or conception or "mission" has been defined.

The goals of general education and history instruction have occupied the attention of educators, professional historians, and interested laymen for decades. The literature presents formal and informal statements of goals of general education and history and describes the role that values

have in determining what these goals should be (Havighurst, 1946; McGrath, 1948; Marsden, 1953; Mayhew, 1960; Smith, 1970; Phenix, 1964; Callcott, 1970; Bolster, 1968; Russell, 1915; Tryon, 1934; Beale, 1936; Sanders, 1948; Cartwright, 1950; Krug, 1969; Craddock, 1969; Stafford, 1978).

Required history instruction must be consistent with and encompassed in the goals of general education. If students are obligated to study history, it must be for "good" purposes, and these purposes must be clearly stated.

> "Education is primarily a process in which educators and educated interact, and such a process is called education if and only if it issues or is intended to issue in the formation, in the one being educated, of certain desired or desirable abilities, habits, dispositions, skills, character traits, beliefs, or bodies of knowledge..." (Frankena 1966, p.9).

In justifying history as a general education requirement, one must bear in mind that everything cannot be covered in the required courses. Therefore, instructors of history are faced with the challenge of selecting the most important topics to be covered. Given educators' conception about the course and about why it is required as a segment of general education, the "good" purposes must be ascertained. A major assertion, then, is that history instruction must be clear about the goals and content of history instruction in particular. These goals serve as a guide in deciding what to teach.

Efforts are being made to deal more effectively with the controversy that exists over objectives, values, the nature of social reality, and the character of the thinking process as it relates to general education. Education as a formal process must be concerned with developing certain personal/social ideals, (i.e., values, attitudes, and personal

meaning) perceived by society as being indicative of the "good person" or the "educated person" (Stafford, 1978, p. 156). General education is defined as that body of knowledge to which all "educated persons" should be exposed. General education is a component of formal education and must, therefore, adhere to or foster those principles and ideals predicated in the formulation of the goals of formal education. Of necessity, required history courses as a component of general education represent the same relationship as that of general education to formal education. The teaching of history is justified primarily to the extent that it contributes to the goals of general education.

Two critical areas may be identified when dealing with the issue of general education and required history courses in post-secondary institutions. First, there are many approaches and much disagreement over the proper aim of general education that no clear purpose emerges. There is a lack of consensus on the goals of general education. Second, the assumptions underlying goals and methods for instruction in general education have not been clarified or justified in ways that provide a thorough conceptual basis for general education (inadequate rationales) (Newmann, 1977, p. 1).

Discussions confronting educators concerning general education are varied, complex, and far-reaching in importance. None are more difficult or significant than those decisions affecting the selection and justification of content. Educators, in choosing what to teach and how to teach it, must convince themselves and their colleagues; present ordered arguments; appeal to custom and principle; and point to relevant consequences and implicit commitments. Decisions on educational content are considered to be responsible and justifiable acts with public significance (Scheffler, 1977, p. 497).

Research regarding goals of general education and history reveals several important factors. First, a statement of goals is almost always couched in value terms. Second, general education as a component of formal education must reflect the goals of formal education. Third, history as a part of general education must, of necessity, reflect the goals of general education. Fourth, the question of what goals ought to be sought has for decades been debated. Fifth, pronouncements about goals are more or less explicitly analyzed and justified opinions. Sixth, studies of a largely empirical nature in relation to goals are few compared to the number of statements of goals based upon individual and group opinion. The purpose of this paper is to develop a rationale and justification for the specification of general education goals within history curricula. Because the model is based on the conception of general education within our society, which has as a major concern the development of individual understanding and responsibility, the model may be adapted for use with other general education courses.

Rationale and Rationale-Building Defined

The term rationale has been defined in a variety of ways. There is no best definition for rationale, for the definition one accepts is dependent largely on the individual's"social frame of reference." Newmann (1977, p. 31) indicated that "a rationale is the vehicle through which the educator justifies to the community at large his or her use of the power that the community has delegated to the institutions of formal education." In Clarifying Public Controversy, Newmann and Oliver (1970, p. 10) defined rationale as the "clarification of the major assumptions one makes regarding social dynamics and how they relate to the educational needs of individuals in the community." Frankena viewed rationale from a more analytical point of view. He saw

rationale as a scheme for analyzing a normative philosophy of education, for understanding it and seeing how it is put together, for taking it apart and putting it together again. Frankena concluded that one can not evaluate a philosophy in any systematic way until one has analyzed it to see what it says and what its arguments are (1966, p.8).

Rationale-building is important for a number of reasons. Newmann (1977, p. 30) noted: (1) educators have an intellectual responsibility to try to understand what they are doing and why, (2) should rationales offer some, albeit insufficient, practical assistance in narrowing the options as to what to teach and how to teach it, and (3) persons wielding power through state supported institutions have an ethical obligation to justify their action to students and supporters.

Also significant is the fact that the development of rationales allow the individual to examine a frame of reference, thus make instructional choices more conscious and deliberate. This creates within the individual a sense of personal autonomy, freeing him/her from textbook publishers, curriculum developers, and previously learned models of teaching.

Rational and precise goals facilitate careful assessment of instructional programs. Through rational justification of what one is doing in the classroom, it is suggested that not only will relations within the classroom be positively affected, but public opinion and support will be enhanced. In addition, a carefully thought out rationale can help to build administrative support for general education programs. With this added support, one is better able to ascertain and demonstrate what is or is not being achieved in the educational milieu.

There are no simple formulas for rationale-building. Rationale-building is a process by which one's frame of reference is clarified and evaluated

based on beliefs about what the world has been, is, will be, can be, and should be like. It is this frame of reference which influences, consciously or unconsciously, the individual's behavior as an educator (Shaver, 1977, p. 97).

A number of areas have been identified by Shaver and Berlak (1968, p.23) which must be considered in the formulation and evaluation of a sound and complete rationale. The rationale, they contended, is based on decisions in four areas:

(1) Normative Conceptions of the Social World -- which include ideas of what is desirable for man in society, i.e., the good man, the good life, the good society.

(2) Empirical Conceptions of the Social World -- factual suppositions about what is and what will be. This entails the educator's conceptions of what the social, political, and economic system is and what it is becoming. Decisions on what to include and exclude must be founded on sound educational grounds.

(3) The Nature of Social Science and Historical Knowledge -- selection and arrangement of materials that embody the knowledge judged significant by the historian (or some other scholar-teacher). Such selection is not only influenced normatively and empirically by the historian, but it requires that he/she should possess an intelligently formulated policy for choosing this knowledge that will be of most worth to students.

(4) The Nature of Thinking -- an explicit and viable concept of thinking is required. A rationale must include a consideration of how persons think and of the characteristics of good thinking the curriculum is intended to shape.

Elements of A Comprehensive Rationale

A model for justifying a set of instructional goals must take into account a number of components. These components link together in a means-to-end relationship, for the achievement of intended learning outcomes. Eight such

components can be identified: socio-civic ideals, educational goals, teachability, an instructional system, learner characteristics, mediators, learning theory, and maximum growth in individual and social participation. (See Figure 1 for an outline of the model)

Insert model about here (Figure 1)

Socio-Civic Ideals

General education, as a part of formal education within our society, is ultimately justified through its ability to assist in providing the kind of society we want and the kind of educated persons we desire. One can readily imagine differences in general education programs in Maoist China and Muslim Saudi Arabia, as the socio-civic ideals are quite different and the conception of an educated person, or a "good" person are quite different. General education programs are determined by the social and cultural values of the society, or group, which establishes and sustains them. Since American society claims as its ideals the goals of pluralism, openness, and democratic participation, one would expect general education programs to provide experiences which promote the behavior and disposition associated with these ideals.

History, as a component of general education, must contribute to the general intellectual competence of all "educated persons." Education is a process in which "desired and desirable abilities, habits, dispositions, skills, character traits, beliefs, or bodies of knowledge" are transmitted from educator to the educated (Frankena, 1966, p. 9). Thus, what must be defined early in the education process are those "dispositions" or ideals considered desirable by society.

Consciously or not, classroom instructors transmit a set of attitudes and ideas about society. These attitudes and ideas are predicated on a social frame of reference which guides the educator's selection of content and teaching strategies (Shaver and Berlak, 1968, p. 61). Whether the instructor is aware or unaware of these conceptions of society, the critical issue here is that the selection of content and teaching strategies used for a course presume certain notions about the society, and about the education. For example, a basic value held by an instructor may be that an individual should have the "maximum freedom to choose what he should be." With this basic value, a judgment regarding the purpose of institutions within our society, especially formal education, would be made, and the instructor would select and deploy content in such a manner as to develop commitment to this value.

The concept of a pluralistic society further illustrates this point. "A society containing a multiplicity of groups is denoted as pluralistic..." (Oliver, 1968, p.28). Since we are unable to offer a definitive concept of the "good life", it is assumed that a variety of groups must be allowed to exist and nourish conflicting views. "The good society ... is not one in which everyone behaves in the right way according to some commonly agreed upon definitions; rather it is one in which individuals and groups in each generation are allowed considerable latitude to develop their own standards and their own tastes" (Oliver, 1968, p. 30). If this is indeed one of our socio-civic ideals, the classroom instructor must be held largely responsible and accountable providing the student with experiences which transmit the basic concept of pluralism, as well as the other core values of the American experience.

It is not possible for educators to escape judgments as they relate to values, competencies, and knowledge that students should have. Directly or indirectly, these judgments aid in the formulation of what the social system is and what it may eventually become. There is inevitably a frame of social reference or a conceptual frame of society which helps to determine the educator's choice of what to teach and how to teach it (Shaver and Berlak, 1968, p. 62).

In 1934, the Commission on the Social Studies of the American Historical Association concluded:

> (1) Education is a form of action on the part of some social group; it is not a species of contemplation removed from social life and relationships.
>
> (2) Education always expresses some social philosophy, either large or small, involves some choices with respect to social and individual action and well-being, and rests upon some moral conception.
>
> (3) Conceived in a large and clarified frame of reference, education is one of the highest forms of statesmanship: a positive and creative attack upon the problems generated by the movement of ideas and interests in society. (American Historical Association, 1934, p. 30).

Accepting these notions as true, the main task of general education and required history instruction is to identify core societal and individual values that are considered basic in a formal education. These values or "affects" would consist of socio-civic ideals -- societal prescriptions and preferences regarding belief and conduct; and individual preferential dispositions, i.e., attitudes, interests, appreciations, aversions (Johnson, 1977, p. 14). Shaver and Berlak (1968, p.65) held a similar position when

they contended that the decision about what to teach and how to teach it requires that an educator makes value judgments, which are in turn affected by the instructor's social frame of reference. The social frame of reference, they further believed, includes convictions about what is desirable, e.g., a conception of the good society, as well as beliefs about what the society is, can become, and is becoming.

Educational Goals

What is an educational goal? Goals are a scheme of purposes or ends to be attained by instruction (Beard, 1968, p. 13) or objectives to be attained in a learning experience (Good, 1973). They are a structured series of intended learning outcomes, which prescribe or at least anticipate the results of instruction (Johnson, 1977, p. 6). These purposes or objectives are, of necessity, individual and social. They are individual to the extent that all instruction, be it on a personal or group basis, is directed to individuals, and the end results are to be found in individuals, i.e., in the spirit, mind, and conduct of individuals. Because the individual must live in society, the purposes and aims of instruction are social. Certain social aggregates are indispensable to individual life (Beard, 1968, p. 13). In 1932 the Charter for the Social Sciences identified the fundamental purpose of education as: "the creation of rich, many-sided personalities, equipped with practical knowledge and inspired by ideals so that they can make their way and fulfill their mission in a changing society which is part of a world complex" (Beard, 1932, p. 178-179).

A formal educational system must present a set of "teachable" purposes, principles, ends, or dispositions which are to be fostered. These dispositions or normative judgments must be desired and desirable by the society. A rationale must be fostered to explicate why a particular set of dispositions should be

transmitted. Educational goals do not prescribe the means, i.e., the activities, materials, or even the instructional content, to be used in achieveing the results. In specifying outcomes to be sought, educational goals are concerned with ends, but at a remote level at which these ends are justified. Such goals indicate what is to be learned, not why it should be learned.

It is necessary, therefore, to support a set of dispositions with a series of premises about the aims or values of life or about the principles to be followed in life -- about what is desirable or obligatory. Also, justification has to be given to support the idea that the "good life" or the "moral life" will result from a certain pattern of behavior (Frankena, 1966, p. 10). A set of goals, supported by factual premises, "will set forth a conception of the good life for the individual and a conception of the social relations deemed indispensable to the good life, at a given time and place " (Beard, 1934, p. 14).

Litke, in an attempt to simplify the Frankena model, has characterized educational goals as evaluative claims including ideals, duties, and recommendations about how things should be or be done. He also identified factual claims or premises which should be concerned with how things are (reality). The two types of claims would be, of necessity, united in the formation of a comprehensive rationale (Litke, 1973, p. 96).

According to Litke, educational goals are identified as recommendations or evaluative claims and must be arranged in a hierarchial order if the instructional system is to be founded on sound educational grounds. It is here that the means and end relation becomes imperative in Litke's scheme. The process operates as follows:

(1) The educational goals are ordered in a means to end relationship,

with the highest level objectives rationalizing the lower level educational objectives. Taking the example given by Litke, the fourth objective is the means to the third objective, which in turn is the means to the second, which in turn is the means to the first. This system may be illustrated as follows:

the first - enable sharing in the life of the community with competence and joy

the second - develop self confidence and a sense of self worth

the third - develop self-awareness and self-confidence through creative activities

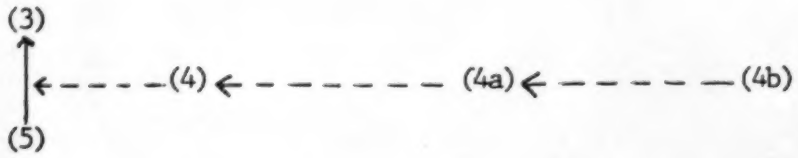
the fourth - develop the ability to concentrate and gain confidence from growing powers of self-expression
(Litke, 1972, p. 97)

(2) Factual assumptions must be related to the ordered goals in an attempt to give them support. Frankena argued that evidence must be provided to show that a certain set of dispositions will lead to the good life. This point, as explicated by Litke in his model, indicated that the attainment of one goal must automatically lead to the attainment of another if the goal is to be justified. The factual link is structured in such a way as to form a relationship between two objectives. Litke (p. 98) illustrates this scheme as follows:

(3) the second objective
↑
↑ - - - -(4) factual link between (5) and (3)
(5) the third objective

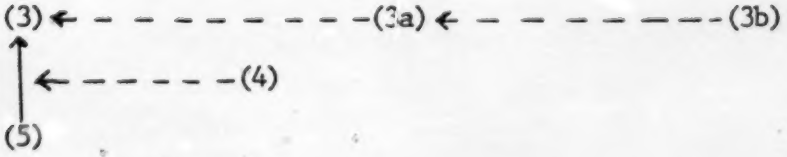
(3) Because any given factual supposition may be challenged, it may be necessary to bring additional "factual links" in. These factual links are broadly conceived and give support to an earlier factual claim used to

connect the two goals. This linkage may be acheived with the use of epistemology and theology as described by Frankena.



The above illustrates a factual claim which is given added support. The claim is represented by the number (4) and the supportive facts are represented by (4a) and (4b) (p. 99).

(4) Conflict may also emerge over the content of a given objective. Claims made by objectives may be further supported by social/political theory and ideology to illustrate what can be and what should be. Litke also noted that these additional factual claims may be supported further by giving a rationale for adopting a certain theory or ideology. For example, suppose that the claim in (3) were that the long term goal of education is to "develop self-confidence and self- worth." Such a claim may then be supported by social and political theory or ideology about the concept of self-confidence and the same self-worth (3a); this in turn may be supported with some rationale for adopting this theory or ideology (3b), the kind of thing one finds in social philosophy or theology. This scheme of things may be illustrated as follows:



Thus, we have explicated the essential relationships in the Frankena and Litke models. In the model developed here, the Litke model plays an extremely valuable role, for the instructional system and the socio-civic ideals exist in a means to end relationship. The instructional system, based on a set of

educational goals, serves as a means to the achievement of the end, which is a person committed to a set of socio-civic ideals and who is able to function effectively in an open, pluralistic, and democratic society.

Teachability

A major criteria that guides the selection of content is teachability. Not all cultural content is eligible for inclusion into the curriculum, for it is not teachable. Content is considered teachable if the learning of it by one person can be aided directly or indirectly by interaction with another person in a formal educational setting. "Teaching is the process by which one person interacts with another with the intention of influencing his learning" (Johnson, 1977, p. 14). Learning is defined by Johnson (1977) as "the process by which an individual invests cultural content with meaning, becoming capable of acting differently toward that item, or another item, of content" (p. 15). Content is learnable if meaning can be perceived in it, and content has meaning for an individual to the extent that he/she recognizes appropriate rules by which his/her actions toward it are governed.

The major point of this discussion is that not all that we desire for society or for others can be "taught in a formal program of general education. Socio-civic ideals are powerful guides, but we cannot manipulate all of the significant factors in formal education which can insure that development of caring "pluralistic persons," "democratic persons," or "moral persons."

Learning Theory

Learning theory is used to justify the instructional system or model of teaching. At this stage one may determine what is teachable and how to teach it. It is possible to use a "systems" or process model for rationale-building, in which the elements are inputs, processes, outputs, and feed-backs. Whatever process is used, one needs to recognize the need of

explicating the relation between goals and instruction. The nature of a particular intended learning outcome limits the range of possible appropriate learning experiences and, therefore, guides instructional planning (Johnson, 1977, p. 6).

Instructional content includes that which is specified in the curriculum, and that which is instrumental -- content selected by the educator to facilitate the desired learning outcomes. These instructional content and learning experiences are not random sets of items, but are structured in a hierarchical or taxonomic order to form a means to end relationship.

Learner Characteristics

The instructional system consists of two sets of interactions. One is "transaction" between the student and the environment, which is manipulated by the instructor. The second interaction is the interpersonal relationship between the instructor and students. This interaction has motivational and content bases. Both interactions are derived from the intended learning outcomes, and are components of the model for justifying a set of instructional goals.

The instructional system which has maximum meaning for the learners must be based on the characteristics of the learners designated to be "taught." In this regard, individual capacities must be taken into consideration in devising an instructional system -- how an individual matures, and the ways he/she learns. Not considering learner characteristics, one must be mindful that students develop at different rates, come from highly diversified backgrounds, and enter educational institutions with a wide range of interests and concerns. To a great extent, it is these concerns which provide learners with sources of meaningful learning situations. An instructional system should reflect the immediate problems, concerns, and interests of learners.

If any instructional system is to be effective, learners must be appreciated and accepted as individuals, with individual talents, needs, concerns, desires, and interests. They must be given an opportunity to face world situations at their own level of understanding, with meaningful experiences being used in the educational system, e.g., how the energy crisis would affect them personally.

Mediators

The instructional system, in addition to being influenced by learner characteristics, is also affected by a set of mediators beyond the immediate control of an instructor. Among these are the legal requirements of society, the community socio-cultural traits, the institutional organization and characteristics, availability of resources, and the competence and vision of the individual instructor.

Whether we are concerned with elementary, secondary or post-secondary education, a body of compulsory "mass education" is required for all who take part in the educational process. These legal or institutional requirements are predicated on the assumption that all educated persons should be exposed to a certain body of knowledge and develop a certain set of skills. This knowledge is held to be of greater worth and essential for the perpetuation of an open, pluralistic, democratic society.

Education cannot operate in a vacuum; it is in part a socializing process. The aims of education are largely social. Because certain mediators operate directly on what occurs in an instructional system, the community and the educational institution must be supportive of the objectives set up in the instructional system, if those objectives are to be achieved. For example, if pluralism, as a concept, is to be "taught" and successfully transmitted within the educational milieu, the community at large will respect divergent views.

If the instructional system encourages individualized instruction, the taxpayers and the educational institutions must be amenable to small classes and the hiring of X number of educators. In essence, what is desired by the developer of an instructional system must also be desired, or at least supported and understood, by the society in which the system is to operate.

Instructional System

An organized or established procedure or outline which serves as a model of teaching, the instructional system consists of three elements: (1) planning (objectives and standards), (2) execution (teacher behavior, student behavior, materials, resource deployment, and (3) evaluation. Affecting the instructional system are three major sub-components: learner characteristics, mediators, and learning theory. There is or should be a definite interrelatedness between what takes place in the classroom and what takes place within the community and within the individual learner. Each instructional system must be based on sound learning theory if it is to be justified rationally. All elements within this framework operates congruently to provide maximum growth in individual capacities and social participation.

Maximum Growth in Individual Capacities and Social Participation

The measure of whether an instructional system has been successful or not is in the end product, i.e., the "educated person." Although it is often difficult in a classroom to accurately measure the degree to which a person is an "understanding and responsible" individual in his socio-civic milieu, it is assumed that certain capactities must emerge if the instructional system is to be measured successful. These individual and social capacities involve the individual's ability to make wise personal and group choices. It is here

that one's abilities are reflected intellectually, morally, and aesthetically, as well as his/her ability to interact and participate in group activities and decision-making. It is this stage that we are truly able to ascertain if our ordered educational goals have led to the attainment of the desired socio-civic ideals.

Summary

That the goals of required general education history courses are matters of concern is reflected by the amount written about them in articles, books, committee and commission reports, yearbooks of professional organizations, specialized studies and textbooks.

Research regarding goals for required general education and history revealed that a statement of goals is almost always couched in value terms. That general education is a component of formal education and must reflect the goals of formal education is an accepted truism. History as a part of general education must reflect the goals of general education, although much debate surrounds the issue of which goals ought to be promoted by a general education. History as a required course is justifiable primarily to the extent that it contributes to the goals of general education. Goal formation is confused by the lack of a clearly conceptualized statement of what it means to be "educated" in our social setting. Without a clear conception of the "educated person," educators are cast adrift, finding it difficult, if not impossible, to justify required general education history courses.

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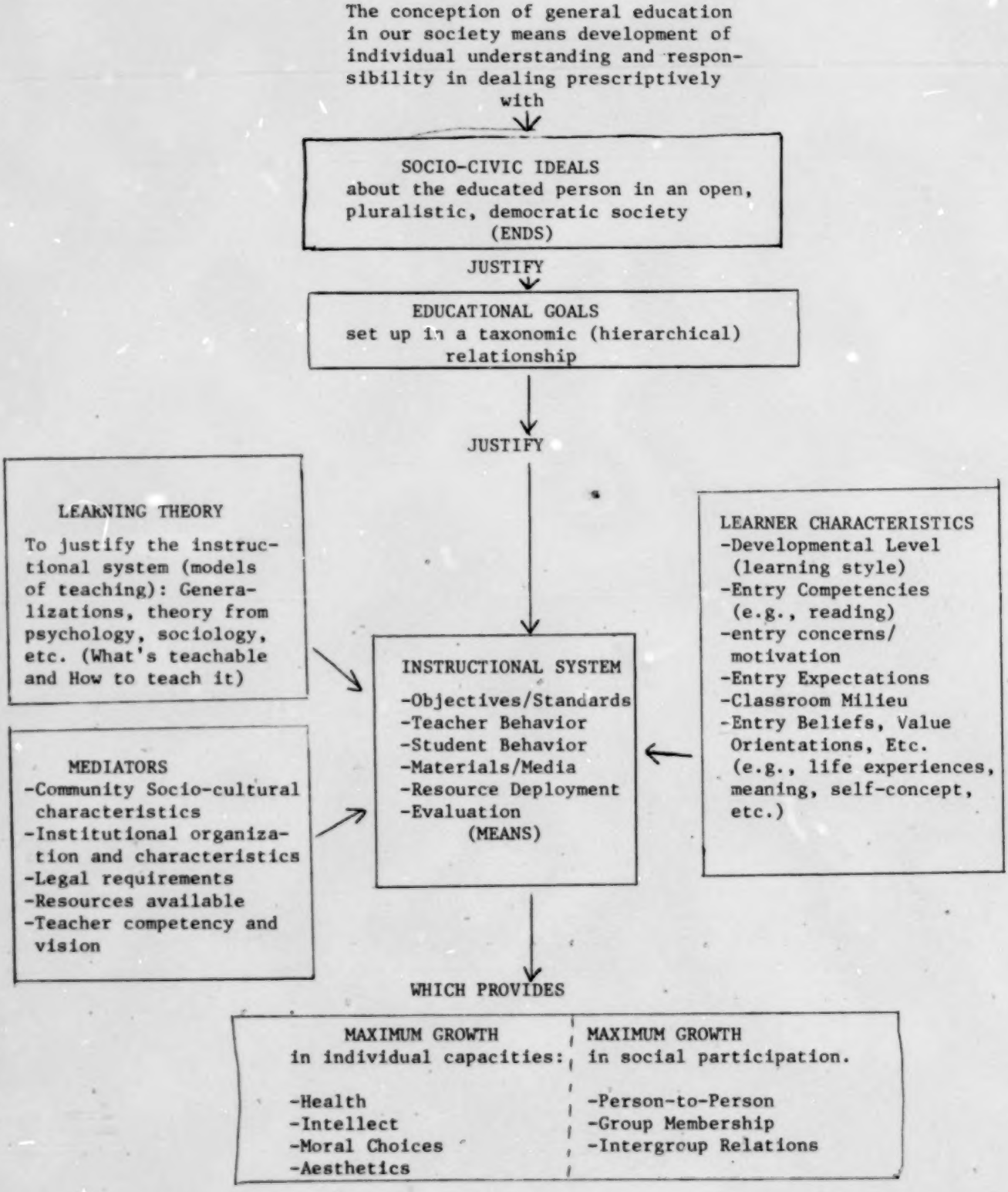
FIGURE 1


The conception of general education in our society means development of individual understanding and responsibility in dealing prescriptively with
SOCIO-CIVIC IDEALS about the educated person in an open, pluralistic, democratic society (ENDS)
JUSTIFY
EDUCATIONAL GOALS set up in a taxonomic (hierarchical) relationship
JUSTIFY
LEARNING THEORY
To justify the instructional system (models of teaching): Generalizations, theory from psychology, sociology, etc. (What's teachable and How to teach it)
INSTRUCTIONAL SYSTEM
-Objectives/Standards
-Teacher Behavior
-Student Behavior
-Materials/Media
-Resource Deployment
-Evaluation
(MEANS)
LEARNER CHARACTERISTICS
-Developmental Level (learning style)
-Entry Competencies (e.g., reading)
-entry concerns/ motivation
-Entry Expectations
-Classroom Milieu
-Entry Beliefs, Value Orientations, Etc. (e.g., life experiences, meaning, self-concept, etc.)
MEDIATORS
-Community Socio-cultural characteristics
-Institutional organization and characteristics
-Legal requirements
-Resources available
-Teacher competency and vision
WHICH PROVIDES
MAXIMUM GROWTH in individual capacities:
-Health
-Intellect
-Moral Choices
-Aesthetics
MAXIMUM GROWTH in social participation.
-Person-to-Person
-Group Membership
-Intergroup Relations